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Bibellesen in der Schule.

Von Lehrer T. J. Koth.

Wir leben in der Zeit des Abfalls, von der Christus spricht: „Wenn des Menschen Sohn kommen wird, meinst du, daß er auch werde Glauben finden auf Erden?“ Und an einem andern Ort: „Die Liebe wird in vielen erkalten.“ Es ist die Zeit, da viele die Hoffnung des Christenberufs aus den Augen verlieren und sich denen zugejessen, die irdisch gefinnt sind. Der Welt Sinn macht sich auch in unsren Kreisen breit. Eine der traurigen Folgen desselben ist die Verachtung der Kinder. Viele wollen gar keine oder doch nur wenige Kinder, und die wenigen, die Gott trocken gibt, werden immer weniger auferzogen in der Zucht und Vermahnung zum Herrn. Kein Wunder, daß unsere Schulen von solchen, die im Welt Sinn verirrt sind, verachtet werden; kein Wunder, daß man den Schulen, die noch nach alter Gewohnheit bestehen, das Ziel immer mehr zu verrücken bestrebt ist. Wem, auch von uns, kommt wohl, wenn er von Hebung der Schulen hört, nicht zuerst der Gedanke an den Wettbewerb mit den Staatschulen und erst an zweiter Stelle, wenn überhaupt, der Gedanke, ob nicht in dem einen, das not ist, Hebung vonnöten sei? Sind nicht auch wir, der eine mehr, der andere weniger, vom Geistgeist, daß man sein Glück auf Erden sucht, angestieckt? Wer wollte sagen: Ich bin ganz frei von dieser Sünde?

Wir müssen zurückkehren zur Liebe Gottes und seines Wortes. Man lese den 119. Psalm! „Es ist Zeit, daß der Herr dazutue; sie haben dein Gesetz zerrissen“, B. 126. B. 116. 117: „Erhalte mich durch dein Wort, daß ich lebe, und laß mich nicht zuschanden werden über meiner Hoffnung! Stärke mich, daß ich genesse, so will ich stets meine Lust haben an deinen Rechten.“ B. 105: Dein Wort ist meines Fußes Leuchte und ein Licht auf meinem Wege.“ Sehr richtig steht

daher Prof. Gräßner in seinem Aufsatze „Die Krisis in unsren Schulen“ zur Hebung nach innen als erstes Mittel „Bibelstudium und Luther“. Es muß in den Christenhäusern das Wort Christi reichlicher wohnen. Darauf hinzuwirken, daß dies mehr als bisher geschehe, ist Pflicht der Kanzel und der Privatseelhorte; aber auch wir Lehrer können und sollen an unserm Teile dazu beitragen. Ein Mittel dazu ist

Das Bibellezen in der Schule.

1. Daz wir in der Schule die Bibel lesen sollen.
2. Wozu wir sie in der Schule lesen sollen.
3. Was gelesen werden soll.
4. Wie dies geschehen soll.

St. Paulus schreibt an Timotheus: „Weil du von Kind auf die Heilige Schrift weißest, kann dich dieselbige unterweisen zur Seligkeit durch den Glauben an Christum Jesum; denn alle Schrift, von Gott eingegaben, ist nütze zur Lehre, zur Strafe, zur Besserung, zur Züchtigung in der Gerechtigkeit, daß ein Mensch Gottes sei vollkommen, zu allem guten Werk geschickt.“

1.

Darüber, daß in unsren Schulen Bibellezen gepflegt werden soll, herrscht ja wohl bei uns nur einerlei Meinung. Über die Weise, das Maß und den Zweck mögen vielleicht Meinungsverschiedenheiten bestehen. Um in diesen Stücken zu größerer Klarheit zu kommen, wollen wir uns aus der Bibel selbst etwas vorhalten.

In dem eben angeführten Spruch sagt St. Paulus, Timotheus wisse von Kind auf die Heilige Schrift. Auf zwei Worte wollen wir unsere Aufmerksamkeit richten: „von Kind auf“ und „die Heilige Schrift“. Die frömmste Mutter Lois und die gläubige Großmutter Eunike hatten dafür gesorgt, daß der Knabe Timotheus nicht nur von der Heiligen Schrift oder Teile der Heiligen Schrift, sondern schlechthin die Heilige Schrift wußte. Diese frommen Leute hatten entweder selbst ein Exemplar der Heiligen Schrift Alten Testaments, oder sie hatten dafür gesorgt, daß der Knabe etwa in der Synagoge (wenn an seinem Geburtsort eine solche bestand) Zugang zu einem solchen hatte, und zwar in solchem Maße, daß er von Kind auf in intimster Bekanntschaft mit demselben stand.

Sie dachten daran, daß der Herr zu Abraham gesagt hatte: „Wie kann ich Abraham verborgen, was ich tue, sinnemal in ihm gesegnet werden sollen alle Völker? Denn ich weiß, daß er wird befehlen seinen Kindern und seinem Hause nach ihm, daß sie des

Herrn Wege halten und tun, was recht und gut ist, auf daß der Herr auf Abraham kommen lasse, was er ihm verheißen hat.“ Sie dachten daran, daß der Herr durch Moses seinem Volke hatte sagen lassen: „Diese Worte, die ich dir heute gebiete, sollst du zu Herzen nehmen und sollst sie deinen Kindern schwärzen und davon reden, wenn du in deinem Hause sithest oder auf dem Wege gehest, wenn du dich niederlegest oder auferhebst; und sollst sie binden zum Zeichen auf deine Hand, und sollen dir ein Denkmal vor deinen Augen sein. Und sollst sie über deines Hauses Pfosten schreiben und an die Tore.“ Sie dachten ferner daran, daß der Herr zu Josua gesagt hatte: „Und laß das Buch dieses Gesetzes nicht von deinem Munde kommen, sondern betrachte es Tag und Nacht, auf daß du haltest und tußt allerdinge nach dem, das drinnen geschrieben steht! Alsdann wird dir's gelingen in allem, das du tußt, und wirst weißlich handeln können.“ Sie kannten Ps. 1, 2: „Wohl dem, der Lust hat zum Gesetz des Herrn und redet von seinem Gesetz Tag und Nacht!“ Und sie taten wohl daran, daß sie achteten auf das feste, prophetische Wort, das als ein Licht schien in der Finsternis ihres Erdenlebens; und somit konnte Paulus mit Lob und Preis zu dem Herrn dem Timotheus schreiben: „Weil du von Kind auf die Heilige Schrift weißest.“

Und nun den Schluß: Haben diese Frommen das Wort des Alten Testaments, das doch noch im Vergleich zum Neuen Testament dunkel und verhüllt in Vorbildern und Weissagungen den Ratschluß Gottes zur Erlösung des gefallenen Menschengeschlechts verkündete, so hoch geschägt, wieviel mehr sollen wir das hellere Licht, das wir nun so reichlich und bequem und wohlfel in der ganzen Bibel haben, fleißig und mit Eifer brauchen!

Weil wir nun aber wissen, daß in den meisten Christenhäusern das Wort Gottes leider ein teurer Artikel ist, das heißt, wenig gebraucht wird, so sollten wir nach der Regel Luthers: „Treibe das Stück am meisten, das bei deinem Volk am meisten Not leidet!“ um so eifriger darauf bedacht sein, der Bibel den Ehrenplatz im täglichen Stundenplan einzuräumen, und sollte darüber auch wirklich einmal der eine oder der andere nicht akkreditirt werden, und sollten wir auch, wie ja nicht anders erwartet werden kann, von Erdischgesinnten, die „Kinder am Erkenntnis“ und Niesen an der Bosheit sind, statt Lob Tadel und des Henkers Dank ernten. Was schadet's? „Der Herr Christus will unser Lohn sein, so wir treulich arbeiten“, die Lämmer weiden auf der Aue des Evangeliums und zum frischen Wasser desselben täglich führen und so an unserm Leid dafür sorgen, daß auch sie von Kind auf die Heilige Schrift wissen.

2.

Wo zu aber, zu welchem Zweck, sollen wir in der Schule Bibellesen treiben? Antwort: Um aus unsren Kindern rechte Bibelleser zu machen.

Wir legen in der Schule durch den Unterricht in der Biblischen Geschichte und im Katechismus „einen guten Grund als weise Bau-meister“. Durch Predigt, Konfirmandenunterricht und Christenlehre wird dieser Grund verstärkt und darauf weitergebaut. Aber da jeder Christ berufen ist, „zu verkündigen die Tugenden des, der ihn berufen hat von der Finsternis zu seinem wunderbaren Licht“ (der Hausvater soll ja den Seinen die Hauptlehrnen des christlichen Glaubens aufs einfältigste vorhalten, die Mütter sollen ja auch die kleinen Jesu zuführen, Christen sollen ja überhaupt einander ermahnen, trösten, stärken und durch Wort und Wandel das Licht der Welt sein); da dies ja überhaupt der einzige Lebenszweck der Christen ist, sich selbst und andere selig zu machen: so ist es eben nötig, daß sie von Kind auf angeleitet werden, gern und reichlich aus der Quelle zu schöpfen, woher Licht und Kraft und Trost überschwenglich fließt, damit sie seien wie die Bäume, gepflanzt an den Wasserbächen, die ihre Frucht bringen zu ihrer Zeit.

Es ist unsere hohe Aufgabe, solche „Edle“ (Apost. 17, 11) heranzubilden, die, wie die Veroenser, das Wort aufnehmen ganz williglich und dann auch fleißig in der Schrift forschen, ob sich's also verhält, wie gelehrt und gepredigt wird. „Es ist unsere herrliche Pflicht, solche Christen zu erziehen, die die Schrift so gebrauchen, daß sie sie unterweisen kann zur Seligkeit durch den Glauben an Christum Jesum, die dann aber auch durch Erfahrung lernen, daß die Schrift nütze ist „zur Lehre“, daß man wisse, was man glauben und wie man leben soll, „zur Strafe“, daß man Irrtümer erkennen und widerlegen könne, „zur Besserung“, die unrichtig gewandelt, auf den rechten Weg zurückzuführen, „zur Züchtigung in der Gerechtigkeit“, wie man ein gottseliges, gerechtes und christliches Leben führen soll“ (Weimarer Bibel), „daß ein Mensch Gottes“ (ein Prediger des Evangeliums; bezieht sich aber auch auf alle Christen, die ja in der Schrift Könige und Priester genannt werden), „daß ein Mensch Gottes sei vollkommen, zu allem guten Werke geschildt“, ausgerüstet, in guten und in bösen Tagen zu kämpfen und zu siegen.

Wenn wir nun noch bedenken, daß wir unsere Kinder mit vierzehn Jahren hinausgehen lassen in die Welt, daß sie nun ohne den direkten, stärkenden Einfluß der Schule den Kampf aufnehmen müssen mit dem Teufel, dem Lügner und Mörder, der verführerischen Welt

und dem eigenen tückischen Fleisch, dem alten Adam, der täglich wieder da ist; wenn wir ferner bedenken, daß man in so vielen Elternhäusern die rechte Waffe verkennt, mißachtet, verachtet, fast ganz unbenußt läßt: so muß es doch klar werden, daß es unsere ernste Pflicht ist, an unserm Teile dahin zu wirken, daß ein Geschlecht heranwachse, das die rechte Waffe kennt, liebt und gebraucht, fleißig gebraucht. Sonst muß man sich nicht wundern, wenn auf dem guten Grunde, der in der Schule gelegt wird, statt Gold, Silber, Edelsteine vielmehr Holz, Heu, Stroh und Stoppeln gebaut werden, die dann erst durch die Trübsalhitze der inneren Anfechtungen oder äußereren Verfolgungen und Anfeindungen von Gott verbrannt und zunichte gemacht werden müssen.

Bedenken wir, wie hingegen Christus den Teufel, auch uns zum Beispiel, mit Gottes Wort besiegte; wie die Apostel und Evangelisten mit beiden Füßen auf der Schrift standen; wie seitdem alle, die in der Kirche etwas geleistet haben, obenan unser Luther, durch fleißiges Forschen in der Schrift und täglichem Umgang mit derselben das wurden, wozu Gott sie bestimmte: so sollte dies uns um so mehr anfeuern, durch das, was wir in der Schule aus der Bibel lesen und lesen lassen, und durch die Art und Weise des Bibellesens Bibelleser zu machen.

3.

Was soll in der Schule gelesen werden?

„Alle Schrift, von Gott eingegeben, ist nütze“ usw. Das ist die beste Antwort auf die Einwürfe derer, die etwa meinen, es sei gefährlich, den Kindern die ganze Schrift in die Hand zu geben. Ist in den Kindern das Bewußtsein lebendig, daß der Heilige Geist in der Schrift redet, ist der ganze Religionsunterricht getragen von einem hohen sittlichen Ernst, so werden selbst die Erzählungen von schweren Sündenfällen nicht als Gift wirken, sondern ein heilsames Erziehreken über die Tiefe des menschlichen Verderbens und bewunderndes Lob über die Größe der göttlichen Barmherzigkeit, die solche Sünder begnadet, bewirken.

Aber die Frage ist nicht: Was darf, sondern: Was sollte in der Schule gelesen werden? Halten wir uns vor Augen, daß es ja Lämmer sind, die wir weiden, daß man kleinen Kindern nicht Wein und Fleisch, sondern Milch und Brot gibt, daß auch Petrus sagt, in Pauli Briefen seien etliche Dinge schwer zu verstehen, daß z. B. Luther davor warnt, den Artikel von der Gnadenwahl verstehen zu wollen, ehe man zuvor die Lehre von der Rechtfertigung gründlich ausstudiert habe, so wird man schon von selber auf die richtige Auswahl des biblischen Lesestoffs kommen.

Folgende Richtlinien wären vielleicht manchem jüngeren Kollegen willkommen: 1. vorwiegend Neues Testament, 2. vorwiegend Geschichtliches, 3. das Leichtverständliche zuerst. Aus dem Alten Testamente mache man sich einen Auszug, etwa im Anschluß an den Unterricht in der Biblischen Geschichte. Im Neuen Testamente lese man das Evangelium St. Marci, St. Matthäi, St. Lucä und mit reiferen Klassen das Evangelium St. Johannis und die Apostelgeschichte, Auszüge aus den Apostelbriefen nach Zeit und Gelegenheit.

Es ist nicht nötig, ja nicht einmal wünschenswert, daß man immer schablonenmäßig ein Evangelium oder ein anderes Buch in einem Zuge durchlese, sondern das BibelleSEN kann sich auch anschließen an den Unterricht in der Biblischen Geschichte oder an den Katechismusunterricht oder auch an die Reformationsgeschichte. So passen z. B. bei der Lehre von der Göttlichkeit der Heiligen Schrift Christi Rede bei Aussendung der Apostel, 1 Kor. 2 und 2 Petr. 1, bei der Lehre von Christi Gottheit Joh. 1 und Teile aus dem ersten Briefe dieses Verteidigers der Gottessohnshaft Jesu, bei der Lehre von der Rechtfertigung Röm. 3 und Teile des Galaterbriefs, in der Reformationsgeschichte bei dem Stück, wo Luther zuerst den Papst für den Antichristen erkennt, 2 Thess. 2.

Auch kann man Anlaß nehmen, aus Zeitereignissen oder von Vorfällen in der Schule nach der Bibel Sachen zu richten. Bei Krieg oder Erdbeben oder Unrat der Völker weise man hin auf Christi und der Apostel Vorausverkündigung dieser Ereignisse und lese die einschlägigen Stellen. Oder es offenbart sich ein gewisser ehrgeiziger Geist bei manchen; da lasse man Matth. 18, 1—7, Mark. 9, 33—37, Joh. 13, 1—17 (Fußwaschung), Teile aus dem ersten Briefe Pauli an die Korinther, Kap. 12 und 13, lesen. Es ist gut, wenn man gewisse Sprüche im Kontext lesen läßt; dadurch wird der Sinn dieser Stellen aufs schönste erschlossen. Ein Beispiel genüge: Wer von uns denkt nicht bei den bekannten Worten: „Das kein Auge gesehen, kein Ohr gehört und in keines Menschen Herz gekommen ist, das Gott bereitet hat denen, die ihn lieben“ zuerst an die Herrlichkeit des Himmels, von der wir ja auf Erden keine Vorstellung haben können? Und doch zeigen die folgenden Worte: „Uns aber hat es Gott geoffenbaret durch seinen Geist“, daß hier vornehmlich von der „heimlichen Weisheit“, nämlich von dem ewigen Ratshluß Gottes zu unserer Erlösung durch Christum, den Gekreuzigten, die Rede ist, von dem Geheimnis Christi, „das von der Welt her verschwiegen gewesen ist“.

So viel von dem Kasual-BibelleSEN, daß ich es so nenne. Die Regel ist natürlich, daß man ein Buch oder einen Abschnitt vor sich nehme und von Stunde zu Stunde beende.

4.

Nun noch etwas über die Art und Weise des Bibellebens.

„Weil du von Kind auf die Heilige Schrift weißest, kann dich dieselbige unterweisen zur Seligkeit“, heißt es 2 Tim. 3, 15. Die Schrift ist zur Unterweisung da. Unterweisung aber ist kein bloßes Lesen ohne Verständnis, sondern beim Lesen und durch das Lesen lehren, das Verständnis öffnen, wie bei den Emmausjüngern Jesus es aufs lieblichste tat: „Da öffnete er ihnen das Verständnis, daß sie die Schrift verstanden.“ „Lesen und nicht verstehen, ist halb müßig gehen.“ Bei einem bloßen Durchlesen der Schrift sollte man einmal die Kinder fragen: „Verstehst du auch, was du liesest?“ Die Antwort würde bei vielen Stellen lauten: „Wie kann ich, so mich nicht jemand anleitet?“ Ja, anleiten müssen wir die Kinder. Christus spricht: „Weide meine Lämmer!“ Wie das geschehen soll, sagt er selber Hesek. 34, 16, wo er die Ausübung seines Hirtenamts folgendermaßen beschreibt: „Ich will das Verlorne wieder suchen und das Verirrete wiederbringen und das Verwundete verbinden und des Schwachen warten.“ Unsere Kinder sind Anfänger, Schwache im Glauben und Erkennen; denen müssen wir unsere Kraft leihen, wie Jes. 40, 11 geschrieben steht: „Er wird seine Herde weiden wie ein Hirte; er wird die Lämmer in seine Arme sammeln und in seinem Busen tragen und die Schafmütter führen.“ Die Kinder und die Schwachen werden hier mit Lämmern verglichen, denen der Weg durch die Weide allein zu mühevoll wird; die nimmt ein guter Hirte in seinen Arm, stellt sie in den Busen seines weiten Gewands und trägt sie. So sollen wir, als gute Unterhirten, auch unsfern Pflegebefohlenen auf den Armen unserer Erkenntnis gleichsam durch die Weide der Schrift tragen.

St. Paulus tadeln die Korinther ernstlich, weil sie so danach strebten, mit Jungen zu reden, das heißt, in Sprachen, die niemand verstand. „Dadurch“, sagt er, „wird die Gemeinde nicht gebessert.“ Er ermahnt sie, daß sie sich am meisten des Weisagens bekleidigen sollten, das heißt, der Übertragung dessen, was in der Fremdsprache geredet war, in die jedermann verständliche Sprache. Die Bibel, sowohl die deutsche wie die englische, führt auch an vielen Stellen eine Sprache, die unsren Kindern noch Fremdsprache ist. Da ist es nötig, durch Fragen sich zu orientieren, was etwa den Kindern unverständlich ist, und ihnen dann das Unverständene oder Schwerverständliche in solchen Worten wiederzugeben, die sie verstehen. Also keine weitläufige Eregese ist gemeint, sondern eine einfache, schlichte, kurze Erfährtlung des Wortverständnisses, damit sie wissen, „was das gesagt ist“. Daz von einer weitläufigen Eregese abzusehen ist, dafür

sprechen außer dem Mangel an Zeit noch zwei gewichtige Gründe: Einmal sind ja wohl die meisten von uns zu einer solchen Exegese ohne die allergründlichste Vorbereitung, zu der dann auch noch die Zeit und die Hilfsmittel fehlen, nicht fähig; und zum andern, und das ist der wichtigere Grund, sind es ja Kinder, die wir unterrichten, und denen gebührt Milch und nicht schwere Speise.

Aber man geht wohl nicht fehl, anzunehmen, daß nach dieser Seite hin, nämlich eine zu ausführliche Erklärung zu dem Text zu geben, bei uns nicht so allgemein gefehlt wird als nach der andern Seite hin, daß man ein allzu mechanisches Bibellesen übt, ohne die so nötige Erschließung des Sinnes. Wie kann bei einem solch mechanischen Lesen der Schrift erwartet werden, daß den Kindern das Bibellesen eine liebe Gewohnheit wird? Laßt uns doch unsere Kinder nicht behandeln, wie Jesus die Verstöckten aus dem Judentvolk behandelte, die aus Neugier und purer Wunderfucht heuchlerisch sich zu ihm nahten! Zu denen redete er in Gleichnissen, daß sie mit sehenden Augen nicht sahen und mit hörenden Ohren nicht hörten; so wurde denn ihr Herz verstoßen, daß sie sich nicht bekehrten und er ihnen nicht half. Mit unsern lieben Kindern wollen wir vielmehr umgehen wie Jesus mit seinen Jüngern. Denen öffnete er das Verständnis, legte ihnen die Gleichnisse aus, und dann fragte er sie auch wohl noch: „Habt ihr das alles verstanden?“ Sie sprachen: „Ja, Herr.“ Da sprach er: „Darum, ein jeglicher Schriftgelehrter, zum Himmelreich gelehrt, ist gleich einem Haussvater, der aus seinem Schatz Neues und Altes her vorträgt.“

Das führt mich denn zum Schluß zur Beantwortung der Frage: Was ist dazu nötig, daß wir dazu fähig sind, auf rechte Weise Bibellesen zu treiben?

Dazu ist erstens nötig, daß wir immer mehr Schriftgelehrte werden, zum Himmelreich geschiickt, daß wir uns nämlich fort und fort einen Schatz sammeln, einen Schatz der Bibelkenntnis und der Erkenntnis. Den sammeln wir aber, wenn wir „anhalten mit Lesen“, wie Paulus den Timotheus ermahnt, daß wir „in der Schrift suchen“, wie Christus den Juden zuruft, und wenn wir dann das Wort „in einem feinen, guten Herzen bewahren“ und, wie Maria, „im Herzen bewegen“.

Dazu ist zweitens nötig, daß wir, um aus diesem Schatz Neues und Altes hervorzu bringen, fleißig solche Hilfsmittel gebrauchen wie Stöckhardts „Biblische Geschichten“, die Weimarsche Bibel (ich habe auch die Hirschberger Bibel rühmen hören), Luthers herrliche Voredeen und Auslegungen und andere Werke mehr, an denen ja kein Mangel ist. Hüten wir uns aber ja vor Auslegungen, die von Irr-

geistern ausgeben! Es steht zwar geschrieben: „Prüfe alles und das Gute behaltet!“ aber vergessen wir nicht, daß zum rechten Prüfen ein durch die Gnade Gottes in der Erkenntnis gefestigtes Herz gehört.

Drittens ist nötig, daß man den zu lesenden Abschnitt zuvor durchlese und durchdenke und sich das zurechtlege, was man etwa sagen, erklären und fragen muß.

Viertens ist nicht zu vergessen, daß das Gebet um Gottes Segen (und wäre es auch nur ein kurzer Seufzer) unumgänglich nötig ist; denn „wir sind sein Werk, geschaffen in Christo Jesu zu guten Werken, zu welchen uns Gott zuvor bereitet hat, daß wir darinnen wandeln sollen“.

Darum haben wir auch den Trost, daß der Herr Jesus, der uns in seinen Weinberg gesandt hat, und der bei den Seinen sein will bis an der Welt Ende, uns unwürdige Werkzeuge in unserer Arbeit mit seinem reichsten Segen krönen will.

Measuring the Results of Teaching.

Contributed by W. F. WEIHERMANN.

1. The Inaccuracy of Present School Marks.

The measurement of results is not new in education. Since schools have existed, teachers and school officials have attempted to measure the abilities of pupils by estimating daily recitations and by examinations. The measures of abilities of pupils obtained in these ways are thought to possess a high degree of accuracy and are considered very important.

The promotion of pupils depends upon the “grades” they receive. The ability of each pupil in each subject is measured by the teacher’s estimate and by examination, and if the resulting measures show the pupil to be a few points, or in some instances, a fraction of a point below the “passing mark,” the pupil is classified as a failure. If the resulting measures equal or are above the “passing mark,” the pupil is promoted.

The “grades,” or school marks, are reported to parents, and a careful record is kept of them. Parents, as well as teachers and pupils, take these school marks very seriously. If Johnnie’s “grades” for a given month are below those of the preceding months, or, worse still, if they are below those of neighbor Smith’s Mary, an explanation is demanded.

Although the measurement of results of instruction is not new,

it should be recognized that the use of tests which have been scientifically constructed, and the interpretation of the resulting measures by comparison with standards, is one of the most recent educational developments. In our country, Rice's report on spelling in 1897 marked the beginning of the movement, but, with only few exceptions, the development has been confined to the last ten years, until now standardized tests are generally recognized as one of the most helpful instruments at the command of the teacher and the supervisor.

One of the most important factors contributing to the present use of standardized tests has been a number of investigations made to ascertain the accuracy or reliability of measures obtained by means of teachers' estimates and by means of examinations. In the world of physical things we measure distance by means of the yardstick, mass by means of scales, the volume of liquids by means of gallon measures. Measurements of these magnitudes, when made carefully with accurate instruments, possess a high degree of reliability. By a high degree of reliability we mean, for example, that if two persons measure the length of the same room by means of the same yardstick or any other yardstick, the two measurements will be approximately equal. If they differ more than one or two inches, we doubt the accuracy of both, and we demand that the room be measured again. Similarly, in the case of schoolchildren, if we find that, when the same children are measured in the same subject by two different teachers, the two sets of measures do not agree rather closely, we have reason to doubt the accuracy of both sets of measures. On the other hand, if the two sets of measures ("grades") agree closely, we have reason to believe them accurate and reliable.

Now what do investigations show in regard to teachers' marks? Without going into detail in this point, I will merely say that all the investigations which have been made in this matter show the great variability and therefore inaccuracy of teachers' marks.

Some time ago I sent out the results I received from a History test given to my sixth-grade children. This test with the answers was sent to twenty-four teachers and two professors with the request that they grade the paper according to their own judgment. I received ten answers, nine from teachers and one from a professor. The following were the grades given to the same paper by these ten judges: 95, 95, 90, 90, 85, 80.8, 80, 72, 62, 60.

Let me say that the result was not astonishing to me, for I expected this very thing, and if any of you doubt that our judgments

differ to so great an extent, you can convince yourself by trying this experiment on your colleagues anywhere. These figures do not cast reflection on any teacher whatsoever. I merely quote them to convince you that the average teacher's marks are inaccurate. Suppose this test had been a final examination, and that the mark required for "passing" had been 75. Three teachers would have considered the work unsatisfactory, and, no doubt, would have required the child to take the course over. Would that have been fair, considering the fact that seven other teachers would have graded the same work as entirely satisfactory? I must confess that I have lost quite a bit of confidence in myself as a judge, and I take a great deal more care now before I use the red pencil to mark a report card "failed." Not that I would pass any child that is not able to do the work of the grade above, but when it comes to deciding about a child whose mark is 74 instead of the required 75, I relieve myself of all responsibility and write — 75. There are other points to consider when you make your own tests. Every teacher can make a test in which any child could answer all the questions correctly, but any one could also make a test which would cause all children to fail. What would you say when a test proved that every child in the class made 100 per cent.? Merely this, that it was no test at all. Supposing that you were picking a team for a relay race. Would you test the ability of those who wished to run by letting them all run ten feet? Nearly all would finish at the same time, and you would not know which of them had the greatest ability. However, if you let them all run 300 feet, you could very well pick out the best runners according to ability. You would then have tested each runner's ability in comparison with the other runners. Similarly, if you make your tests sufficiently difficult so that no one can finish it in a given time, you will then have a test of each pupil's ability compared with every other member of the class.

CONDITIONS WHICH CONTRIBUTE TO INACCURACY IN MARKING EXAMINATION PAPERS.

One of the most frequent causes of error in marking papers is due to considering *all questions of equal value*. Questions should be judged on the basis of their difficulty. Here we must consider again that the difficulty of a problem will be judged differently by different teachers, so that a teacher's estimate of difficulty of questions is also unreliable. A second reason for difference in judgment of examination papers is that the *rate of doing the work* is

neglected. It is customary, in giving an examination, to allow sufficient time for all pupils to answer all of the questions, or if this is not done, the papers are graded on the basis of what each pupil has done. This manner of giving an examination fails to take into account the rate at which a pupil is able to answer the question. Only the *quality* of the answer is considered, and the pupil who answers the questions with difficulty, and who barely finishes in the time allowed, receives exactly the same grade as the more capable pupil who is able to answer the questions easily, and who finishes in one-half or one-third the time, provided the two sets of answers are equivalent. It is clear that when this is done, the "grade," or mark, which the pupil receives is not a true measure of his ability, because the *rate* at which he is able to work is a "dimension" of his ability as well as the *quality* of what he does. In certain cases the rate may be relatively unimportant, but neglecting it in measuring the ability of a pupil is much like neglecting the width in measuring a rectangle to determine its area.

Some may insist that it is unfair to the slow-working pupil not to allow sufficient time for him to answer all the questions. However this may be, it certainly is unjust to the more capable pupil to deprive him of the opportunity to demonstrate what he is able to do. This is exactly the case when the work asked of him is sufficient to keep him employed one-half or one-third of the period allowed for the examination. This practise of ignoring the rate of working probably tends to cause desultory and careless school-work. Investigations have shown that speed and quality usually go hand in hand. This is very clear in reading; your faster readers have much more comprehension than the slow, ponderous ones. The *rate* at which a pupil is able to do work of a given quality is as much a factor of his ability as is the *quality* of the work which he does.

The rate at which a pupil works can be measured very easily. It is simply necessary to secure a record of the time he spends in answering the set of questions. When an examination is given to a group, it is rather inconvenient to secure a record of the time which each pupil spends upon the examination. However, one can secure just as good a record of the rate at which each pupil works by making the examination long enough so that no pupil finishes in the time allowed. For each pupil the number of minutes, divided by the number of units of work he did, will give his rate of working per unit.

Two other points ought to be mentioned as causes for inaccuracy in marking examinations. They are: Wide range of topics included within an examination makes the "grade" have an indefinite meaning, and lastly, we have no standards for interpreting measures — no yardstick. One teacher might call an answer fair, another poor, etc.

THE STANDARDIZED TEST.

From the foregoing we have seen that our present measurements of the abilities of pupils were inaccurate and hence unsatisfactory. Since the measurements of results is very necessary to both teacher and supervisor, there is need for instruments with which accurate measurements can be made. Standardized tests are such instruments, and in the following paragraphs I intend to describe a few such tests.

Standardized tests have been scientifically devised. The questions or exercises which make up the tests have been carefully selected and evaluated. Directions have been provided so that different teachers will assign the same mark to the same paper. The rate of work is measured where it is an important "dimension," and the tests have been standardized, that is, they have been "tried out" on 5,000 or more children in different parts of the United States, and the results have been carefully gone over, so as to get a fair average. Generally, a standardized test is limited to a single topic or a small group of topics so that a pupil's score has a definite meaning.

Some Uses of the Standardized Tests.

Standardized tests are useful to the teacher in many ways. They are a true measure of the child's ability compared with the average ability of children in various parts of our country. Here they serve especially well such teachers as are alone at a school and must work isolated for the most part from other colleagues. The standards of such tests are *definite objective aims* stated in a way that both teacher and pupil can understand. As I shall show later, they furnish a strong *motive*. They also guide one's efforts. They make possible economy of time by limiting training. The use of standardized tests directs attention to the results which are to be attained. Too often attention has been focused upon the method being used, rather than upon the results. Another advantage is due to the fact that the friends and enemies of our schools are interested in definite statements of results in our schools, particu-

larly when those results can be compared with recognized standards. Many objections to a teacher or a school can be answered and removed by the accurate measurement of results. Wouldn't you like to have an accurate measurement of your school and be able to compare it with other schools? Wouldn't you feel good to know that the sixth grade average of your children in arithmetic compares favorably with the average achievement of the sixth grade in your city and the United States? Or, wouldn't you be thankful to know that the ability of your fourth grade in reading is below the average, so that you could apply a remedy?

NOTE: Of course, a good teacher will not be satisfied with the *average*, but will try to go above it. Here a word of caution in regard to judging results. Don't jump to conclusions too hastily. Suppose your children don't measure up to the average in a certain study. What may be the causes? The parent or the supervisor might say that poor teaching is the cause. It *may* be that, but it may be a number of other things, too, as, for instance, too rapid promotion, poor pronunciation, poorly gifted children, poor books and teaching material, etc. It must also be remembered that the mere giving of tests will not better conditions. The tests are usually only the *diagnosis*, and the teacher must then prescribe the cure.

A few practical points: Before giving any of the more difficult tests, every teacher ought to read one of the following books on testing: *Measuring the Results of Teaching*, Monroe; Houghton, Mifflin & Co.; *Educational Tests and Measurements*, Monroe; Houghton, Mifflin & Co.; *Educational Measurements*, Starch; *Scientific Measurements of Classroom Products*, Chapman & Rush; *Journal of Educational Research*, Public School Publishing Co., Bloomington, Ill.

The easiest test to give is the Ayres's *Spelling Scale*. A good way to become interested is to secure from the Public School Publishing Co., Bloomington, Ill., "Sample Package A" of Educational Tests. Price, \$1.25. This package contains samples of twelve different tests and also a sample of the "Illinois Examination" test, which is both an Intelligence Scale and an achievement test. This company will give you any information desired, as it is in direct touch with the Illinois University, which is supplying most of the tests.

The writer will also gladly give any information or help desired.

2. Measuring the Results of Teaching.**INTELLIGENCE TESTING.**

I feel that all testing will be of more use to us if we know the *intelligence* of the child. In order really to test a child fairly, there are two things that we ought to know: a) What is the child able to do? b) What is he doing? We ought to know what we can expect from each child before giving a test. And we must know the ability of the children in a given school before we can judge the teacher's efficiency. Is there any way of finding out what a child is able to do? Yes, there is, by means of an intelligence test. What is intelligence? Probably nobody knows exactly, but it seems to be a *native ability* which changes or grows very little as we grow up. Some have said that intelligence is the ability of the individual to adjust himself to a new condition, and that intelligence can be tested by putting up a novel situation to which the individual must adjust himself in a limited time. Intelligence is the capacity of the individual to adjust his thinking to new requirements, in other words.

Intelligence tests have been devised and used with very good results. They have been brought into more common use since their importance was brought to light with their use in the army in the late war. The army used intelligence tests extensively in classifying the men as they entered the various cantonments. Finding the intelligence of a child may also be called finding his *mental age*. How can we make use of intelligence scores? The intelligence score can be translated into an age score, as we'll suppose it has been found that the average ten-year-old child makes a score of 85 on a given intelligence test. 85, then, is equivalent to a mental age of ten. Now supposing an 8-year-old child scores 85, how would you express his intelligence? Here we come to what is called the Intelligence Quotient (I. Q.) of a person. It is found by dividing a child's chronological age into his mental age, and dropping the decimal point. Example: Chronological age, 10; mental age, 10; 10 into 10 is 1 or 100. This would be a normal child. Chronological age, 8; mental age, 10; 8 into 10 will give an I. Q. of 125. This would be a child above normal in intelligence.

Knowing what a child is *able* to do is not knowing what he *is* doing. So the proper procedure in testing is this: First give the child the Intelligence Test to find out his ability. Then give the child the Achievement Test to see whether he measures up to his ability. This is the only way you can truly measure a child,

by comparing his achievement with his ability. We usually "measure" children by comparing their results with those of other children instead of comparing each child with "himself."

You may say (as I have heard said), "I know my children so well that I do not need an intelligence test to tell me the ability of each." It is true, some people's judgment is better than others; but who is going to be so sure about it after all the evidence that has been gathered to show how our judgments differ? Some one may say, "I've had twenty years of experience, and I ought to know how to judge children." Experience does not give us every ability. Some abilities are natural. I would advise every teacher, before giving intelligence tests to his children, to make a list according to his own judgment first. Then compare this list with the result of your tests. This will show to what extent your judgment is correct.

When I entered my first schoolroom seven years ago, I was handed the course of study, and I believed that it was expected of me to see that every child under my care mastered the course as prescribed. And I believe that I faithfully tried to make every child toe the mark of the course, just as if they were all alike mentally. I knew that physically they were all different,—for I could see that,—but it did not exactly occur to me that there was any great difference in their mental ability. Of course, I soon realized that some did better work than others, and I probably scolded the poorer ones, who, by the way, were doing the hardest work, and praised the "good" ones, who were using very little effort to get their studies, and were probably developing lazy habits. Sometimes we forget to take into consideration that there is just as great a difference in our children mentally as there is physically. We have physical laws which require that a child must be six years old before he can be admitted to the first grade. What about his *mental age*? Has that anything to do with his school-life and progress? Some six-year-old children have a mental age of eight, and some have mental ability of an average four- or five-year-old child.

What good will it do you to know the mental age of a child? Supposing you have found out that a fourteen-year-old boy in your school has a mental age of eight and one-half years. Won't you think, "Oh, what's the use of bothering with him, he'll never learn anything anyway"? No, you won't, not as long as you are a Christian teacher. On the contrary, you will know of his lack of ability, and you will not punish him wrongly, or scold him for his "lazi-

ness," but you will rather encourage him, and with kindness urge him on to do the best he can. And the child whom you find to be exceptionally bright, what about him? Well, you might promote him, or at any rate you will give him enough work to keep him busy. You know that our noisy children are often the bright ones who have nothing to do! I do not believe that it is the best thing in every case to promote the intelligent child. A ten-year-old child with a mental age of fourteen could probably do eighth-grade work very satisfactorily, but he would not fit in *socially* with the rest of the average eighth-grade pupils, for they would be much older. It is not always necessary to promote the bright pupils, but what is necessary is that we keep them busy, otherwise our brightest pupils may soon become our laziest ones.

In conclusion, I will say that, aside from being extremely interesting, the use of Educational Tests and Measurements will go a far way in helping us to compete with other schools. By means of these tests we can offer objective proof of the work done and the results obtained in our dear Lutheran schools.

A Study of Failing Marks in the Lutheran Schools of Detroit.

By LAWRENCE G. BICKEL.

One of the greatest problems in our schools to-day is the large number of children failing in their grade and the elimination resulting from this. The first man to draw our attention to this fact was Superintendent Maxwell of New York when he published his report in 1903. He showed that a large per cent. (39) of the children were over-age. Since then numerous investigations have added to our knowledge of the real conditions as they exist in the schools.

It is possible that some of us have not come into touch with these studies, since they have been carried on chiefly by higher institutions of learning and by some of the larger cities of our country. As a result of these studies made by men who represent the most advanced thought in education to-day, a mass of material is available on which to base our judgment. Prior to the investigations we had to depend upon our own judgment, which has proved to be utterly unreliable in ascertaining the correct status of children in various branches of the curriculum or even the grade they are fitted for.

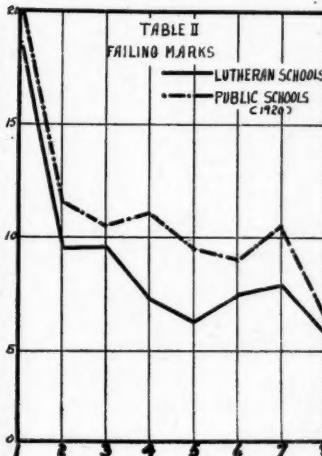
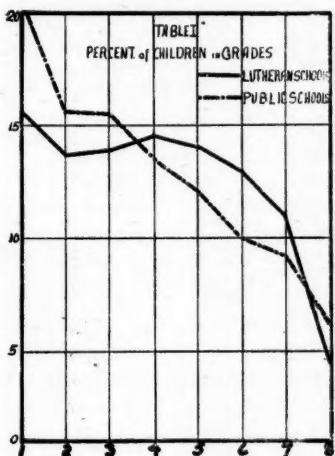
The Detroit Teachers' Conference sensed this situation and decided to determine the conditions in our own schools along the lines suggested. A committee was appointed to gather statistics regarding the failing marks in the various schools of the city. These statistics were then compiled and tabulated. The result proved very interesting and illuminating. The tables are given below. Table I shows the distribution of attendance in the grades. It will be noticed that sixteen per cent. of the children in the Lutheran schools are in the first grade. Between thirteen and fourteen per cent. are in the second grade, and so on to the eighth grade, where we have only about four per cent. of the whole number enrolled. The figures of the Lutheran school enrollment and that of the public schools of the city are given below. The figures of the public schools are taken from the superintendent's report for 1919—20. The figures for the Lutheran schools are for the school-year 1920—21.

<i>Grade.</i>	<i>Lutheran Schools.</i>	<i>Public Schools.</i>	<i>Grade.</i>	<i>Lutheran Schools.</i>	<i>Public Schools.</i>
1	362	15,698	5	332	9,276
2	317	10,940	6	303	7,534
3	322	10,885	7	256	7,050
4	337	10,380	8	102	4,762

These two columns of figures are represented graphically in Table I. Since there are eight grades, the average attendance for each grade would be approximately 12½ per cent. under ideal conditions. There are, of course, some uncontrollable factors, such as death and removal to different cities, which affect attendance to some degree, but these do not make up the difference between the attendance in the lower grades and that of the higher grades. The line representing the Lutheran schools is above the average up to the sixth grade. That is, there are more children in the lower grades than there would be if all grades had the same attendance. Beginning with the sixth grade, there is a very abrupt drop. It is probably fair to assume that many children are confirmed when they are in the sixth grade. We must also consider that not all Lutheran schools have eight grades. Many, if not all children, when they leave our schools after confirmation, attend public schools. It is an open question whether or not we should attempt to keep the children until they have completed the course offered in our schools, or if we only wish to keep them until they are confirmed. The intermediate schools in our larger cities make this problem so much more acute. A definite policy should be initiated to de-

termine just what our aim is to be. If we conclude that a Christian education need only extend to the sixth or seventh grade, we are doing this very thing right now; if, however, we feel that the influence of religion should extend through those critical years of adolescence, we are falling far short, as these figures plainly show.

The problem of retaining children until a given grade is not peculiar to the Lutheran schools. Conditions are equally bad, if not worse, in the public schools of the country. The line representing the public schools of Detroit shows plainly that they have as much difficulty and even less success in keeping children in school until they have completed the elementary school. These

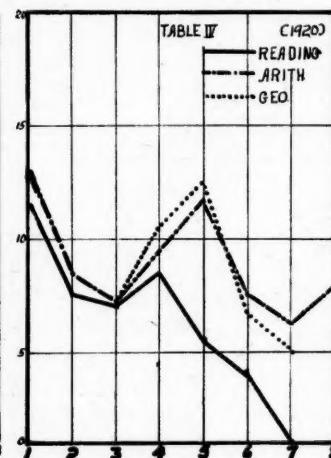
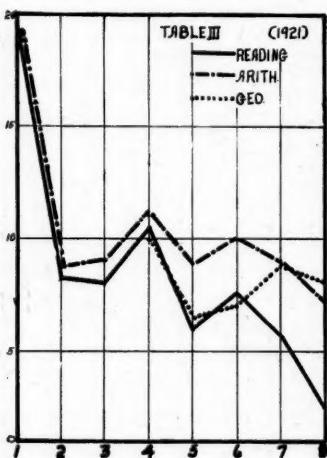


conditions exist in spite of all compulsory school laws. To a very large extent the whole problem is traceable to the failing marks. This is true of both the Lutheran schools and the public schools. Children who fail a number of times during their school-life soon become discouraged, and leave school as soon as they possibly can.

We have tried to discover to what extent our children are retarded by failing to pass. The results are represented in Table II. There were 224 children who failed in the last school-year. The distribution of the failing marks in the different grades is shown in Table II. In the first grade there were 18 per cent. who did not pass. In the other grades the per cent. does not run so high, nevertheless there is a considerable number whose work was thought inadequate. This is not only significant from the child's point of

view, although it is he who loses a whole year by being forced to do the work over; it is also important from the economic point of view of the school. We have not as yet determined what the cost of educating a child in our schools is, but we know that it is a considerable sum.

The fact that most children fail in the first grade seems to indicate that the first grade is the most difficult, but that assumption must be modified by considering the various factors that influence promotion. There are some children, even among our people, who have not the command of the language used in school. This may be the English or the German language. Some children



may be able to handle the English language fairly well, but when they come to school, their instruction is to a certain extent in the German language. They are then forced to acquire a vocabulary as well as the subject-matter, which is, to say the least, very difficult. Then there are those who enter the first grade too young, and for that reason are retarded. The first grade is generally the first place where the school has the opportunity to sift whatever comes to it. It is therefore quite natural that there would be a higher per cent. of failing marks in that grade.

The fifth grade has a rather low per cent. of failing marks. We made a similar study last year (Table IV) and found that there were a great number of children failing in that grade. The reaction is interesting. Teachers seem to have paid particular at-

tention to that grade with the result that fewer children failed in the fifth grade, but more in the fourth. This becomes more apparent when we compare the results of the failing marks in the various subjects where we find a decided tendency to fail children in the fourth grade in 1921 (Table III), whereas the high mark was in the fifth grade in 1920 (Table IV).

Reading is possibly the best clue to failing marks. Upon investigation one will invariably discover that a child with normal intelligence which fails has some difficulty with reading. Table III shows that the failing marks in reading are closely followed by other branches of study up to the sixth grade. If we compare the reading line (Table III) with the general failing marks (Table II), we find a close correlation between the two. This seems to show that a poor reader is likely to meet with difficulties in other studies. The reason for this is very simple. A pupil who is unable to get the thought from the printed page will have trouble when he gets to the fourth grade because the content studies begin there. There is a possibility that a child will get as far as the third grade without really mastering the mechanics of reading. However, it is practically impossible for any child which cannot read to go farther without meeting with difficulties and being seriously handicapped when it comes to studies such as geography and history. Failing marks in arithmetic run higher than any of the other subjects. This may indicate a number of things. It may be that arithmetic, as taught, is too difficult, or the standards may be too high. Geography seems to depend on reading, and, in fact, it does to a large extent. The reason that the content studies cause more failing marks in the upper grades than reading lies perhaps in the native ability of the student. It must be admitted that there is considerable variation in the endowment of pupils. It is here that the famous principle of the Constitution ceases to be operative. However, the matter of intelligence of schoolchildren is a serious one. It raises questions which we must answer one way or another. Is it right to retard children and stigmatize them as "failures," and deprive them of what they have a right to get from the school before they leave, just because they cannot come up to arbitrary standards? Such questions face us when we begin to look into the situation as we find it in our schools.

These statistics do not solve problems, they only show conditions. The teaching profession has taken over the methods of the physician. It attempts to diagnose the case. For only with

such information at hand can we begin to solve our problems. What we have tried to do by means of the study of failing marks was to feel the patient's pulse, so to speak. From this it will be more easy to ascertain the nature of the ailment, and provide for possible treatment and eventual cure.

Concordia Teachers College.

By W. C. KOHN.

The new school-year of Concordia Teachers College began on the seventh day of September with an enrolment of 317 students, 15 of whom are doing supply-work in various schools, and therefore are not residing at college, while 137 are new-comers, the greatest number of whom entered the Preparatory and Freshman classes, while some who had attended the high school of their home town, were enrolled in the higher classes.

ONE IMPORTANT REQUIREMENT.

In this connection it may be well to mention that all those young men who wish to be educated for the profession of teaching in our Christian day-schools would do much better if they would enter our college immediately after graduation from the grammar school and not previously attend some high school.

The reasons for this are obvious. If a pupil attends a public high school, various difficulties will confront him when he enters our college, which has the express purpose of training Christian schoolteachers. In the first place, the entire education in a high school of the State is in a spirit different from ours, and a complete transformation is generally necessary. They have a different training, different motives, different moral and esthetic culture, etc.

It is true that certain habits like honesty, industry, fidelity, thoroughness, order, patience, and similar habits may be acquired, to a certain degree, through the teaching of the common-school branches, and they must partly be acquired. But while such habits must necessarily be inculcated by the high schools, even though there be no formal instructions in ethics, such habits have a foundation different from ours. They rest upon a purely naturalistic basis, consisting of the ideas of right and wrong of the individual teacher, which are found in rational nature and are made known by the remnants of Law resting in conscience. That, however, is pagan ethics, and experience tells us that morals which are not

imbedded in a conscience molded by the Word of God are nothing but shadowy conventionalities which are powerless in strong temptation, because a conscience without God, without the Savior, without the Word as a foundation is as a tribunal without a judge. Of course, all this is counteracted by the sermons and the Sunday-schools which the pupils have attended. Still, the daily influence of indifference and naturalistic principles will leave its traces, and therefore a transformation is generally necessary.

CORRELATION OF STUDIES.

In addition to this the pupils of the high schools carry four studies only, in exceptional cases, five. Since the scholar may select his studies according to the curriculum, it very often happens that he selects courses which are not systematically arranged, having no correlation to one another, nor any correlation with a special goal which the pupils may have set themselves to reach, nor any correlation with any vocation for which they intend to prepare. Subjects unrelated to one another are selected, and no concerted effort is made, since most pupils have no goal which they have set themselves, whereas in our institution a correlation of subjects is observed. We have made such arrangements of the different lines of work in the school that the work in each subject constantly bears upon the work that is being done at the same time in the other subject, thus interlocking one subject or branch of the curriculum with the others, in so far as the particular topic that is under discussion may allow.

What is the reason for this principle of correlation? It enables the student to understand better what he studies; it makes his studies more interesting. The main reason, though, is a psychological one. According to the laws of association we find that if two or three subjects are taught in systematic correlation, an idea or an image tends to recall that other idea or image or teaching which has been habitually associated with it. If the correlation in an institution is: science, religion, and the teaching profession, then one idea will have the tendency to recall the other, having through frequency or habit of association become compact and fitly joined together.

From this it is evident that great difficulty arises whenever such pupils come to us to be graded according to their studies. The faculty is willing to grade them and give them credit for the work they have done, but we cannot set aside the studies which Synod has set for our institution and which are so essential for the

vocation for which we are preparing our students. Our purpose is to train teachers for our Christian day-schools, and the religious training is the point of culmination in this.

The conditions are still more aggravated by the fact that we have a systematic training in Catechism, memorizing of proof-texts, Bible history, and other topics essential to the training of a Christian schoolteacher. These branches, which make our institution what it is, have not been studied by scholars from the public high school. How should they then be classified? Should this religious training simply be omitted? This cannot be done if the institution is to work according to Synod's demands. Therefore, such students must remain unclassified until they have made their credits in those studies which our classes in the high school department have in addition to those of the State high schools. This, however, is a handicap not only for the teachers, but more so for the whole class, and that is the reason why we beg all parents to send those boys who are to prepare for the teaching profession in our schools, from the very beginning of their higher education, to us.

Bemitschtes.

Calvinism and Music. — "Mephisto," the noted musical writer in *Musical America*, in a recent number of that journal took occasion to put down a few things by way of reply to a certain Archibald T. Davison of Harvard University, who is reported to have said that we Americans are not a musical people. Mephisto has a number of reasons for saying that such a statement is beside the mark. Among other things favorable to Americans — the United States — is the fact that we "lead the world with our musical industries which scarcely existed a hundred years ago, for we Americans make the finest pianos, organs, mandolins, guitars, harps, band instruments. And it is we Americans who have provided those extraordinary and mechanical inventions, the player piano and the talking machine." However, in the giving of oratorio and church music, in general, we are behind. "But why? Because of the Calvinistic dislike in this country to music in any form, which comes to us from the old Puritan days when in their chapels they wouldn't have a musical instrument, as history tells us." We may add here that history also tells us that already away back in Reformation days organs as well as bells were run out of the churches in Switzerland where Zwingli and Calvin had their way. Thus we

are to-day yet suffering in a musical way, and also in some other ways, from the errors and blunders of Swiss reformers. Error never makes things right, and truth never makes things wrong.

Lutheran Standard.

Fish in Sea of Galilee. — The abundance of fish in the Sea of Galilee is to this day the wonder of travelers. Most of the fishing done by the Syrians involves the use of nets probably identical in construction with those of the apostles, and the best evidence of the fishing having been done through the centuries with nets is to be found in the ease with which most of the fish may be deceived with the help of any bait, natural or artificial. The pellucid water of this beautiful lake, with its ever-changing reflections, is in striking contrast with the muddy deeps of the Jordan; but the silt in that river, however unsightly to the eye, does not seem to inconvenience its fish, which are extraordinarily plentiful even in the lower reaches before it falls into that deathly lake which the Arabs call the Sea of Lot. — *London Chronicle.*

Bibelgesellschaften. Die Britische und Ausländische Bibelgesellschaft wurde 1804, die Amerikanische 1816 gegründet. Doch schon 1712 verbreitete das Cansteinsche Bibelhaus die Halla-Cansteinsche Bibel, wozu Graf Canstein sein ganzes Vermögen opferte. Aber noch früher, im Jahre 1555, wurde in Württemberg eine lutherische Traktat- und Bibelgesellschaft ins Leben gerufen.

Literarisches.

Concordia Triglotta. Edited by Prof. F. Bente and Prof. W. H. T. Dau under the auspices of Concordia Seminary Faculty at St. Louis, Mo. The Symbolical Books of the Evangelical Lutheran Church, German-Latin-English. Published as a memorial of the Quadricentenary Jubilee of the Reformation A. D. 1917, by resolution of the Ev. Luth. Synod of Missouri, Ohio, and Other States. Concordia Publishing House, St. Louis, Mo. One volume, royal octavo, 1556 pages. Price, \$10.00.

In recent times great antagonism against creeds and confessions of any kind has been shown by various would-be religious associations as well as by influential men who claim to represent their views. These religious progressives regard all confessions as reliques of centuries ago, when religion was in its childhood. They claim that such confessions are inappropriate for our mature mind with its immensely advanced knowledge. To them the Bible is but a human production, and confessions are statements of doctrine produced by well-meaning men who adapted themselves

to the times in which they lived. Not being authoritative, these doctrinal statements must be revised so as to agree with the ever-changing views of modernism. This dislike of confessions is a result of their negative views of the Bible as well as on all fundamental truths set forth in the confessions.

But there are even some Christian bodies with a positive trend that are opposed to a confession to which every pastor and member of their churches must subscribe. The Bible, they say, is their confession, and nothing else. This sounds very loyal, and for this reason very often deceives inexperienced souls. But past experience teaches that those stating the Bible to be their creed deviate from the Bible with regard to many truths taught therein. They desire to be their own supreme authority, and explain the Bible according to their own notions.

The purpose of a confession is to summarize Scripture for us, explaining its doctrines, and proving them from Holy Writ by adducing the pertinent proof-passages.

Members of the Church who are confronted with seeming truths and treacherous fallacies of false prophets often begin to doubt and to tremble because they have no clear conception of the entire doctrine. What are they to do? Most of them cannot enter into an elaborate study of the Bible. They ought to turn to the old symbols, which have been tried in many controversies and approved by thousands of the best theologians, and they will find the good old solid rock of true Scriptural doctrine explained and proved by Scripture itself. As soon as the Church ignores her symbols or rejects them, she is at sea and will be tossed to and fro, falling an easy prey to the subtleness of her enemies.

Prof. Bente rightfully says in his introduction to the *Triglotta*: "The Lutheran Church differs from all other churches in being essentially the Church of the pure Word and unadulterated Sacraments." Not the great number of her adherents, not her organizations, not her charitable and other institutions, not her beautiful customs and liturgical forms, etc., but the precious truths confessed by her symbols in perfect agreement with the Holy Scriptures constitute the true beauty and rich treasures of our Church, as well as the never-failing source of her vitality and power. Wherever the Lutheran Church ignored her symbols or rejected all or some of them, there she always fell an easy prey to her enemies. But wherever she held fast to her God-given crown, esteemed and studied her confessions, and actually made them a norm and standard of her entire life and practise, there the Lutheran Church flourished and confounded all her enemies."

W. C. K.

Catechetical Preparations. Part II: *The Creed*. By Prof. F. W. C. Jesse. Concordia Publishing House, St. Louis, Mo. 1921. Price, \$1.00.

All teachers of our day-schools as well as of our Sunday-schools who have purchased, studied, and used *The Decalog* written by Prof. Jesse will surely want *The Creed* by the same author. The material contained in Prof. Mezger's *Entwürfe* is embodied in this book. The Publishing House offers to send both books to teachers, pastors, and Sunday-school teachers upon request for one week's examination, and if the books should prove

unsatisfactory,—which, the writer knows, they will not,—they may return them and the bill, and they will credit their account and refund the money. The book will be received with a glad welcome by all who teach religion through the medium of the English language.

At the same time, those who desire not only the matter to be treated in catechizations, but also the form may order Meibohm's *Catechization*; Part I, \$1.50; Part II, \$2.00, postpaid. W. C. K.

Paul Gerhardt. His Life and His Hymns. By William Dallmann. Second Printing. Concordia Publishing House, St. Louis, Mo. Price, 50 cts. retail.

This is another valuable contribution to our English-Lutheran literature on historical characters that have left an indelible mark on the development of our Church, and may be highly recommended for the libraries of our young people's societies as well as schools.

The book is $4\frac{1}{2} \times 6\frac{1}{4}$, contains 80 pages of text, and is embellished with rare illustrations. W. C. K.

Why a Christian School for My Children? By Prof. J. H. C. Fritz. Concordia Publishing House, St. Louis, Mo. Price, 10 cts. per dozen, postpaid; 50 cts. per hundred, and \$4.50 per thousand, postage extra.

A splendid leaflet, interestingly written, well adapted for broadcast distribution. W. C. K.

Recitation Plans. Originally published in the school report of the Northern Illinois District of the Missouri Synod and reprinted from the SCHOOL JOURNAL, July, 1921. Order from Concordia Publishing House. Price, 10 cts. KL.

Inalienable Rights. A Brief Study in One Hundred per Cent. Americanism. By W. H. T. Dau. Published by the American Luther League, Fort Wayne, Ind.

The American Luther League has published another pamphlet, and again has struck a vital spot. Much has been written and said about Americanism, but very few have in their discussions or orations touched upon those spots which are most important in Americanism. Prof. Dau has done this, basing his assertions upon the history and statements of the Constitution of our Federal Government. On page 11 he writes thus:—

"The First Amendment guards, first and foremost, the American people's religious right, and that, in a twofold manner: by prohibiting Congress from establishing a national religion, a national, or state church, and by forbidding interference with the practise of religion on the part of any citizen. American citizens cannot be made by law to assume, nor to put aside, a certain religion, or any pertinent practise of the same. The religion of a citizen is strictly his own private affair, and he shall be permitted, without let or hindrance, to live and act in accordance with the religious tenets which he has espoused, and discharge every function which his religion makes to him a matter of conscience. Interference with the religious practise of an American citizen is unthinkable, except on the ground that the citizen's religion is of such a nature that it is itself an

interference with the rights of other citizens, and constitutes a menace to the liberties of the nation. The burden of proof that any citizen's religion is such an interference and such a menace, rests on him who makes the assumption and raises the charge. And until such proof has been offered, it is utterly un-American to make the assumption and to raise the charge.

"Democracy develops individualism in religion. With imperialism goes naturally one church, one creed, one ritual, one ecclesiastical order; with democracy there goes naturally a variety of churches . . . because democracy insists on the . . . right of the individual to frame his own creed. . . . Democracy believes that it is better to have great men and little churches than a great church and little men. (Lyman Abbot, *The Rights of Man. A Study in Twentieth Century Problems*, p. 357.)" W. C. K.

Abendstille. Bilder, Geschichten- samt Reimen für unsere lieben Kleinen. Von Paul Hansen. Lutheran Book Concern, Columbus, O. Preis: 30 Cts. Zu beziehen vom Concordia Publishing House, St. Louis, Mo.

Liebliche Geschichtchen und Reime für Kinderstube und Kindergarten.

Lehre mich Deine Rechte. Ein biblisches Bilderbuch. Neues Testament. Lutheran Book Concern, Columbus, O. Preis: 25 Cts. Zu beziehen vom Concordia Publishing House, St. Louis, Mo.

Es enthält dieses Büchlein zuerst etliche schöne Morgengebete, dann eine Anzahl biblische Geschichten, mit farbigen und einfachen Bildern geschmückt, und zuletzt Abendgebete.

Lobe den Herrn! Ein biblisches Bilderbuch. Neues Testament. Lutheran Book Concern, Columbus, O. Preis: 35 Cts. Zu beziehen vom Concordia Publishing House, St. Louis, Mo.

Ganz ähnlich ausstaffiert wie das vorige Buch. Alle drei Bücher eignen sich gut für Kinderstube und Kindergarten. W. C. K.

Der Ev.-Luth. Hausfreund. Kalender auf das Jahr 1922. Herausgegeben von O. H. Th. Willkomm, sep. ev.-luth. Pastor i. R. 38. Jahrgang. Ostav, 96 Seiten. Gratisbeigabe: Eine Spruchkarte. Zwickau (Sachsen). Verlag und Druck von Johannes Herrmann. Preis: 20 Cents. Auch zu beziehen vom Concordia Publishing House, St. Louis, Mo.

Der Kalender hat manchen wertvollen Artikel. Er beantwortet die Frage: "Was Luthers Haustafel noch für unsere Zeit?" Er erzählt über den Beginn der Bibelübersetzung durch Luther auf der Wartburg. Er belehrt über die Bibel als das Buch für alle Zeiten, alle Menschen und alle Lagen. W. C. K.

Lutherkalender 1922. Wochenabreißkalender mit Lutherworten. Verlag und Druck von Johannes Herrmann, Zwickau (Sachsen). Preis: 25 Cts. Auch vom Concordia Publishing House, St. Louis, Mo., zu beziehen.

Für jede Woche wird in diesem Abreißkalender ein passendes Lutherwort dargeboten. Die 53 kurzen Abschnitte aus Luthers Werken sind gut aus-

gewählt und richten sich nach dem Kirchenjahr. In manchem mögen diese Lutherworte, wenn sie nicht nur gelesen, sondern auch wohl erlogen werden, ein Verlangen entzünden, mehr von Luther zu lesen. W. C. N.

The Lutheran Organist. A collection of choral preludes, interludes, modulations, postludes, and funeral music in three volumes, composed, compiled, and arranged by Fr. Reuter.

Diese Sammlung erscheint in drei Bänden, von denen der erste Band vorliegt. Er enthält Vor- und Zwischenstücke zu 38 der bekanntesten und schönsten Choralmelodien unsers lutherischen Kirchenschatzes. Jeder Choral ist mit zwei bis fünf Vorspielen versehen, die zum großen Teil aus der gewandten Feder des Sammlers stammen. Die andern sind mit feinem Verständnis aus den Werken herborragender kirchlicher Komponisten gewählt, und zwar ist mit Vorsicht alles vermieden worden, was man in allen derartigen Sammlungen wieder antrifft. Aus der „Anthologie“ ist nichts dupliziert worden.

Die Zwischenstücke und Modulationen sind alle von Reuter selbst geschrieben. Zu jedem Chorale sind mehrere Zwischenstücke und Modulationen nach C- und G-Dur und zurück in die ursprüngliche Tonart.

Das Ganze ist eine gediegene Arbeit in echt kirchlichem Stil, wofür schon der Name Reuter Gewähr leistet, und sollte unsern lutherischen Organisten willkommen sein als eine wertvolle und unentbehrliche Vermehrung ihrer kirchlichen Musik. Die Musik ist nicht schwer ausführbar, sondern leicht bis mittelschwer. Was mir außer der musikalischen Güte besonders gefällt, ist, daß sowohl Vor- als Zwischenstücke von zweckentsprechender Länge sind und den Gottesdienst nicht ungebührlich ausdehnen und langweilig machen. Unsere lutherische Kirche schuldet Reuter Dank für dies seine Werk.

Es folgen noch zwei weitere Bände. Band II enthält 30 Stücke, die zur Eröffnung des Gottesdienstes oder auch als Postludien gebraucht werden können. Band III bringt Musik für Trauergottesdienste.

Das Werk wird vom Concordia Publishing House herausgegeben und erscheint in schönem, klarem Druck auf gutem Papier, mit steifem Deckel. Band I kostet \$8.00, Band II \$2.00, Band III ebenfalls \$2.00.

Das Concordia Publishing House ist erböig, jedem lutherischen Organisten, dessen Name in irgendeinem offiziellen Register steht, das Werk auf zehn Tage zur Ansicht kostenfrei zugewenden. Jedoch muß der Empfänger, falls er das Werk nicht behalten will, die Rücktransportkosten tragen. K.L.

Alumni Song. Words by R. A. Mangelsdorf, written to the music of the beautiful "Hymn of Thanksgiving" by Kremser.

This is a fine song, appropriate for school commencements or any school celebration. For prices apply to R. A. Mangelsdorf, 4017 N. 25th St., St. Louis, Mo. K.L.

Installation.

On Sunday, September 4, Mr. Gustave Segelhorst, graduate of Concordia Teachers College, 1921, was duly inducted into office as second teacher of Martini Lutheran School of Detroit (Hamtramck), Mich., by the undersigned.

CARL A. GIESELER.

Altes und Neues.

Inland.

The following report upon the attendance at the General Conference, which held its sessions at River Forest, July 6—8, is submitted by Mr. H. T. Ellermann; the data may be interesting to those teachers who were present: 175 educators present: First day, 137; second day, 160; third day, 154. Twelve States of the Union were represented: Illinois, 120; Wisconsin, 13; Indiana, 12; Michigan, 10; Missouri 5; Iowa, 5; Ohio, 4; Nebraska, 2; North Carolina, 1; New York, 1; Pennsylvania, 1; Virginia, 1. Of the anniversary class of 1896, 12 were present. Of the class of 1911, 17 were present. All classes from 1873 to 1921 were represented. Visitors came from as far as North Carolina, New York, Pennsylvania, and Nebraska.

Jubiläumsfeier. Am Sonntag, den 4. September, feierte die Gemeinde zu Maywood, Ill., in einem Vormittagsgottesdienst das 25jährige Amtsjubiläum ihres Lehrers Hermann Voigt. P. Emil Zapf hielt seinem Lehrer eine erbauliche Predigt über Ps. 84, 5—8. Der Gottesdienst wurde durch Kinder- und Chorgesang verschönert. Zum Schlus überreichte Vorsteher Amling dem Jubilar im Namen der Gemeinde ein Geldgeschenk von \$1000. Gewiß ein schönes Zeichen der Anerkennung und Wer schätzung der geleisteten treuen Dienste. Lehrer Voigt nahm die Gelegenheit wahr, darauf hinzuweisen, daß es ihm vergönnt gewesen sei, während seiner langen Amtszeit mit seinem Pastor und seinen Kollegen stets in Frieden und Eintracht zusammenarbeiten zu dürfen, und daß das schöne Verhältnis auch nicht ein einziges Mal getrübt worden sei.

The Ev. Luth. St. Jacobi School of Shawano, Wis., had a wonderful increase in attendance. The Principal, Mr. A. J. Felten, informs us that they have an enrolment of 258 pupils. This is an increase of 43 schoolchildren. This is a splendid blessing of the Lord. Other schools have experienced similar blessings. We would be glad to inform our readers if we received the data.

Roman Catholics Increase.—The Roman Catholics report an increase in school attendance in all their 7,000 institutions of learning in the United States. This number includes the parochial schools. There are approximately 1,800,000 boys and girls in the parochial schools, high schools, and colleges of the Catholic Church in this country, an estimated increase over 1920 of about 100,000 pupils.—*Lutheran Sentinel*.

Besuch der öffentlichen Schulen Milwaukeees. In diesem Jahre besuchen 2505 mehr Kinder die Milwaukee öffentlichen Schulen als im letzten Jahre. Es haben sich im ganzen 54,989 Schüler und Schülerinnen am Eröffnungstage registriert im Vergleich zu 52,388 im letzten Jahre. Bis November wird gebofft, daß die Zahl der Schüler auf 60,000 angewachsen sein wird, wie Philip Lucas, Hilfsuperintendent der Schulen, erklärte. Nahezu 5000 Schulkinder melden sich gewöhnlich nach Eröffnung der Schulen zum Schulbesuch an, was schon daraus hervorgeht, daß gegen Schlus des letzten Schuljahres die Zahl der Schulkinder von 52,388 auf 58,638 gewachsen war.

(Amerika.)

Ausland.

In Chile, Südamerika, gibt es außer den Staatschulen auch Privatschulen für protestantische Deutsche. Diese Schulen werden von Schulgemeinden oder Schulvereinen erhalten.

M. L.

Was man in der Sächsischen Landeskirche alles hören und tragen kann. In der Thomaskirche zu Leipzig, an der einst der liebe Seb. Bach das Kantoren- und Organistenamt bekleidete, fand am 15. Juli d. J. ein Gesangsgottesdienst statt, wohlgeremt, kein bloßes Kirchenkonzert, sondern ein Gottesdienst, bei dem vom Pastor ein Schriftabschnitt verlesen, ein Gebet gesprochen und der Segen erteilt und von der „Gemeinde“ gemeinsam das Vaterunser gebetet und ein Gesangbuchvers gesungen wurde. Dabei trug die Sängerschaft „Ariion“ Franz Liszts „Ave maris stella“ vor, dessen deutsche Übersetzung den Zuhörern neben dem lateinischen Text in die Hände gegeben wurde. Sie lautet: „Sei gegrüßt, du Wunderstern, holde Gottesmutter, du ewige Jungfrau, glückbringende Himmelspforte, dich hat einst Gabriel gegrüßt, verleihe uns Frieden und tilge Ewas Schuld in uns. Mach' uns frei von Sündenbanden, erleuchte uns Blinde, erlöse uns von dem Übel und lasz uns vollkommen werden. Erweise dich als unsere Mutter und bitt' für uns bei ihm, den du für uns geboren. Du einzige, holdeste aller Jungfrauen, erlöse uns von unserer Schuld. Mach' uns fromm und heilige uns. Erhalte unser Leben rein und leite uns auf sicherem Pfade, bis wir einst Jesum, deinen Sohn, schauen in der Herrlichkeit. Ehre sei dem Vater und dem Sohne und dem Heiligen Geiste! Lob, Ihr' und Preis der Heiligen Dreifaltigkeit! Amen.“ — Also ein Gebet an Maria in aller Form, ein Gebet um geistliche und leibliche Gaben! Daran schloß sich ein von Gustav Schreck vertontes Gedicht von Felix Dahn, mit völlig pantheistischem Inhalt. Ein lieber Freund aus Finnland, der zu diesem sonderbaren „Gottesdienst“ in die Thomaskirche geraten war, sagte uns, er sei vor Schluss desselben aus der Kirche geflohen, weil er gefürchtet habe, das Dach möchte einfallen. In der Tat, wenn in einer Kirche, die zur Verkündigung des seligmachenden Evangeliums bestimmt ist, römischer Marienkult und modernes Heidentum den Besuchern vorgezeigt wird und ein Mann, der ein Diener des Evangeliums sein sollte, sich dazu hergibt, solchen Unfug von Amts wegen mitzumachen, so ist das eine Versündigung am Heiligtum, die Gott nicht umgebracht lassen wird. Auf gleicher Stufe steht, was wir selbst kürzlich bei einer „Sonnenwendfeier“ in der Dresdener Gegend erlebten. Da hatte sich ein Dresdener Pastor dazu hergegeben, bei dieser doch im Grunde heidnischen Feier die „Feuerrede“ zu halten. Er ging dabei von einem Worte aus, das ein „Gewaltiger“ geredet habe, der einst auf Erden gelebt habe. Mit dem Gewaltigen meinte er den Herrn Jesum, und das Wort aus dessen Munde, das er mißbrauchte, war das Wort vom Feuer, welches auf Erden anzuzünden der Herr gekommen ist, Luk. 12, 49. Von dem Feuer, das der Herr gemeint hat, war freilich in der Rede des Herrn Pastors nichts zu merken. Er redete zu den jungen Leuten von Freudenfeuer und Schausichtsfeuer, das zerstöre und reinige, und sagte ihnen unter anderm, daß es ihre Aufgabe sei, zu zerstören, was noch von Althergebrachtem wie ein Alp auf unserm Volke laste; von Nitotin und Altkohol redete er als von unreinen Giften, die nicht in die jugendlichen Körper kommen dürften, vor der unreinen Lust aber, die gerade durch solches nächtliche Feiern, da Burschen und Mädchen bis in den grauen

Morgen hinein beisammen sind und miteinander tanzen und springen, erregt wird, warnte er nicht mit dem nötigen Ernst, stellte solches Tanzen und Springen als das gute Recht der Jugend hin, die ein Anrecht auf solche Freuden habe. Mit der Aufforderung, sich allezeit als gute Deutsche zu erweisen, und einem „Gebet“ an die Sonne schloß die „Feuerrede“ des Herrn Pastors. — Ob die Herren die Verantwortung gar nicht fühlen, die sie durch solchen Mißbrauch des heiligen Amtes und des Wortes Gottes und durch solche Verführung der Jugend auf sich laden? (Freikirche.)

Correspondence.

W. T. in M. — Why do so many members of our Synod consider it an urgent necessity to provide Lutheran students at the secular university with spiritual advisers? The young men who attend a secular university from which the Word and name of God is banished and higher criticism is constantly practised may easily come to forget God and lose their faith in Scripture. In their homes and among their fellow-Christians religion stood as the most important factor in human life, while it is passed over or criticized or even ridiculed at some universities. The continual intercourse with professors whose learning they admire and who are known to them as irreligious men, and the sincerity and, for the immature mind, seeming thoroughness of their criticism of religion or Biblical truths, begin to gnaw at the vitals of faith as a cancerous growth. Little by little, one doctrine after another falls; but as sure as a cancerous growth brings on death for the body, so this surely destroys faith.

In addition to this, most of them cannot avoid daily intercourse with students who have had no religious training and who hold all divine truths up for derision, and that often tends to paralyze former impulses of religion, so that they themselves are in danger of criticizing their own church and its confessions.

It is self-deception to believe that this is the result of the more enlightened reason or of profound research work. No, it is the consequence of the atmosphere around them. It is a fallacy to make the conclusion that a thorough study of science is inimical to faith. No, this is so detrimental, that teachers of science, who are themselves unbelievers, often reiterate their own infidel opinions to the youthful mind and thus inculcate the tendency of doubting faith or of believing that science or learning and faith could not have fellowship. Thus the young, immature mind of the student, seeing the hero in his learned professor, may lose faith, and for this reason it is deemed necessary to have some spiritual, well-matured adviser in the environments of such students.

How different are the conditions at our colleges! There they are surrounded by men who are not only well versed in literature and sciences, but men who look upon Christian faith as the most important factor in life. In their daily lectures they are brought nearer to God, and in their conversations their thoughts will be interspersed with Bible truths. Their fellow-students — a happy and hopeful number — share with them their glorious faith and Christian life. Thus their entire surroundings are brightened by the Word of their God and Savior.